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553 derived from the month of *Phagun* (February-March), or the town or village of his birth may be selected. More often though, the name of some Hindu deity or hero is given: combinations of Ram being common as Ram Prasad, Ram Avatar and the like. In Appendix II is given a list of Kol names.

551 It is common though, to find that the name thus officially given to the child is seldom used in actual life and a pet name or *alias* is used. This name is often a coarse one, or one considered inauspicious. The real name is kept secret and often forgotten and the child becomes known by his alias. A name is really part of one's personality and can be misused if obtained possession of by an unfriendly person or spirit. So the child may be called *Makkhi* (fly), *Ghatita* and *Ghasu* (pulled up, useless), *Pagal* (crazy), *Langra* (lame), *Ghuruwa* (filth) or *Kana* (one-eyed). When directly asked why such names as these are given two answers were commonly given: the first is that high caste people did not like to hear low caste people called by high-sounding names. This is probably a rationalization, though there may be truth in it. The second answer was the frank avowal that some malicious [754] person or *bhut* might come to know of the real name and through it work some mischief on the person concerned.

● 852 *Hair Cutting*: *Mundan*. Occasionally this also becomes an
302 opportunity for a ceremony of a special kind, but like name-giving a great deal is not made of it; particularly among the more primitive Kols.
[177] If the family is somewhat Hinduized they may have the hair cut on the banks of the sacred Nerbudda River; or the ceremony may be performed in the house by calling the Hindu *nai*, who shaves the head, leaving but a small top-knot called the *choti*. Adult Kols, however, do not always keep the *choti*. If they can afford it a young kid or [782] pig is sacrificed at this time and the blood sprinkled over a fire placed before some *devi* such as Shardamai. The animal is then cooked and is feasted upon by all. The *nai* may be paid one rupee for his services. The time of hair cutting is not fixed, but it is generally done between the time of the close of the mother's impurity and the first anniversary of the child's birth. Yet there are exceptions to this, even if it be the regular procedure, for we have often seen Kol boys with uncut and unkempt hair. When the older folks have been asked why this is allowed they have given various answers. One family said that they would not cut their child's hair until they returned to their native land of Rewa when it would be "properly" cut. Another said that until there was a marriage in the family they would not cut the child's hair. It is also held that it is left uncut so that the demons will believe

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that the child is a girl and let him alone, for it is boys that they really try to get hold of.

Hair from the first cutting should never be thoughtlessly thrown out on the ground. The best thing to do is to wrap it in a small piece of cloth and take it to the Nerbudda River where it is thrown in as an offering. No special trip to the river is required and the hair may be kept in the house until some convenient season or until some friend or relative happens to be going that way. The belief that magic may be worked with hair is prevalent in India, but Kols do not seem to fear this danger, nor do they believe that another may work harm by possessing it. [826] [754]

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FIRST FEEDING: *Pasni*. Most Kols attach considerable importance to the child's first feeding with solid food. This should be done when the child is about six months old. One group said that the feeding should be done at five months in the case of a girl and six months for a boy. This indicates Hindu influences. [177]

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The family invites as many of the child's relatives as they can afford to feed for a general feast following the ceremony. The child is to be fed with sweetened *khir*—rice boiled in milk—which has been specially prepared for this occasion. A portion of *khir* is placed in a small cup made from the leaves of the mango tree (*Mangifera indica*). As the ceremony begins, the friends and relatives wash their hands with water specially brought for them; the child's teeth, if in, are cleaned by being lightly brushed with a mango twig. The person who breaks the child's "fast", and this may be one of a number of relatives, among whom we find mentioned the name of the father, mother and father's sister (*phuphu*), first dips the index finger of the right hand into the *khir* and brings a portion up to the child's mouth but does not actually touch its lips, for the finger is immediately withdrawn. This movement is made six times, but on the seventh occasion the finger is put into the child's mouth and with it a bit of the *khir* is inserted. Others present follow in the same way until all have fed the infant. Each one who thus feeds the child is supposed to drop into a dish beside it some money, the amount varying according to circumstances: it ought not to be less than four pice and may be as much as eight annas. The money thus collected is used to buy silver bangles for the child. [515] [602]

Sometimes the child is fed with a silver coin rather than by the plain finger. This may be an influence of Hinduism. One group said the silver coin must be either a four or eight anna piece. The coin used is dipped into the *khir* and the baby fed on the seventh approach as in the above description. The *phuphu* receives the coins by which

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853 the child is fed and the money is used to buy an ornament. When
862 groups using the finger were asked about using the coin, they said that
574 it should not be done as the coin was not clean. Another group used a mango leaf instead of the finger. In Rewa State one group stated that just before the feeding of the child the mother should take it before the household deity, naming Bhanmati in this case, and bowing down before her ask the *devi* to protect the child, the household, and the children yet to come.

304 NOSE AND EAR PIERCING. The piercing of the nose and ears is
[326] usually done by a *sonar* (goldsmith), although Kols may do it themselves. The hole is generally made by simply forcing the ends of the ring through the lobe in the ear, but for the nose a bronze instrument is used. As far as could be ascertained no ceremony is performed at the time nor does the *sonar* repeat any *mantras*. The best time to have piercing done is at the time of some large *mela* (religious gathering) in the vicinity, for then there are plenty of *sonars* on hand awaiting work.
[757] When the nose is pierced a small plug of wood is first inserted, but the earrings are allowed from the beginning. The wound has onion and
[465] turmeric rubbed into it, which help it to heal. The *sonar* is given a seer of rice, some chillis and a little salt, or may be paid four pice for the piercing and paid extra for the rings according to their value. It has already been noted that the Kathautiyas use woodpith to enlarge the holes in their ears and as a result their lobes have larger holes.
[301] Kols about Jubbulpore claimed that in Rewa every Kol woman should have a ring of gold and silver on her ears or nose. Our observations however did not confirm this claim.

789 Earrings help to protect the child from evil. Other things as well
[30] ward off evil influences and we found that the *ritha* nut (*Sapindus*
824 *mukorossi*) and half a *ghata* nut (*Ziziphyus xylopyrus* (?)) are put into a strip of cloth, tied in a knot and worn round the neck. This is considered a good protection from *nazar*, the evil eye, but it does not help in the case of *bhuts*. Black bangles on the wrists and a white *pot* (dab)
[776] just in front of the ears also protect from the evil eye. A copper ring may be put on one of the ankles for any evil spirit attacking the child will become imprisoned in this. Good spirits live in amulets about
[926] the neck and drive off *bhuts*. At other times a piece of a broken or discarded human tooth, tied on a string about the wrist, is considered an effective protection. A strip of coloured cloth, red and yellow being preferred, may also be tied somewhere about the child's person. These are some of the measures which may be taken to protect the young child during the early months and years of life. Other instances